CHRISTIAN NEWS FROM ISRAEL

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Ministry of Religious Affairs.

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This Bulletin provides information on the Christian Communities in Israel. It contains a chronicle of Christian events, contributed by the official representatives of the Churches concerned, and information regarding the Government's policy towards its Christian citizens. It also contains items of documentary interest.

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CHRISTMAS 1950 IN ISRAEL

TO BETHLEHEM

The two roads running from Jerusalem to Bethlehem saw on Christmas Eve 1950 far larger groups of Israel and foreign pilgrims proceeding to the Church of the Nativity than in 1948 and 1949. This was due chiefly to the spirit of closer cooperation which prevailed this year between the Israel and Jordan Authorities. According to official sources, some thousand persons, including large numbers of Arab priests and laymen, crossed the lines. The Israel proposal, that the old Bethlehem road (partly running through Israel territory) be opened to all pilgrims, was not accepted by the Jordanians. The bulk of the pilgrims had therefore to cross at the Mandelbaum Gate and then proceed along the much longer make-shift road in Arab territory. The Gate was open all day and night on the 24th and also all day on the 25th. To speed up the formalities, extra police were added at the control posts, with instructions to waive customs and currency checks.

The only persons privileged to use the shorter road were members of the Diplomatic Corps and of the Consular Corps of Jerusalem with the exception of the Polish and Czechoslovak Consul-General, who are not allowed to enter Jordan. Of the Diplomatic Corps in Tel Aviv, however, only the French Minister and the First Secretary of the Australian Legation were permitted by Jordan to use this road.

The diplomats' party left the King David Hotel at 9.30 on Sunday night, escorted to the Bethlehem road by the Jerusalem District Representative, the Police Superintendent, the District Commander, and a special police guard. The party then drove down between two painted lines, marking out the road, to a police check-post, where their papers were cursorily examined. They then proceeded to a military police post and passed down the road in "No-man's land" to the Jordan frontier post. Search-lights set up on police tenders illuminated the area and together with the bright moonlight helped to speed up the movement along the road.

NAZARETH

In Israel, Christmas was celebrated with particular solemnity in Nazareth. The Church of the Annunciation was full to overflowing. Several distinguished guests, who arrived a little late, had to sit on the floor. There were this year, however, less non-Christian guests and more worshippers. Civil and military police kept strict order around the church, admission to which was rigorously controlled. Hundreds of Jewish visitors who had come from various parts of the country, remained outside. At midnight sharp, "Gloria in excelsis Deo" was sung and the bells rung out. The ceremony was conducted by the Rev. Father Antonio Berardi, Superior of the Franciscan Convent, with Mgr. Ver-

gani presiding. Among the congregation were the British Ambassador to Israel, Sir Knox Helm, members of the Consular Corps from Haifa and Tel Aviv, Mr. Ian Mikardo, British Labour M.P., a party of French physicians on a pilgrimage to the Holy Land, and Government officials and Army officers. The entire ceremony was broadcast in several languages over the "Voice of Israel."

HAIFA

In Haifa, Acre, and the villages of Northern Israel, services were held in all Latin, Greek-Catholic, Maronite, Anglican and Protestant churches. The ceremony at the Greek-Catholic Church of Mar Elias was broadcast by the "Voice of Israel."

The Anglican community held a Carol Service at St. Luke's Church on Sunday evening, and a Holy Communion, conducted by Rev. H. T. Wisown, at 11.45 p.m. On Christmas morning Matins and a Holy Communion were held, and a children's party was given at St. Luke's Hall on Tuesday.

Masters and crews of foreign ships in Haifa Port were entertained at a party given by the Israel Maritime League at the Sailor's Hostel on Monday night.

Pine trees for Christmas were available on order from the Haifa Municipality Roads and Gardens Department.

JAFFA

In Jaffa, Midnight Mass was solemnly performed in the Parish Church of St. Anthony.

The Anglican and Scottish communities held services in the German Colony church.

JERUSALEM

In Jerusalem, ceremonies took place in all churches and chapels. Of particularly festive appearance was the Y.M.C.A. with its tower illuminated by floodligths and long streamers of colourful Christmas Lights. Inside the lobby was a beautifully decorated Christmas Tree.

On Saturday afternoon a United Carol Service of all Protestant groups was held in the Y.M.C.A.'s Auditorium, which was broadcast over the "Voice of Israel." It was followed by the Children's Christmas Party. On Sunday night the Christian Fellowship Group held a carol and tableau programme, and on Monday the hostel residents had a holiday dinner and dance.

THE ORTHODOX COMMUNITIES

The Orthodox Communities celebrated their Chritsmas on January 7th, the Armenians on January 19th. Numerous members of these Communities were given permission to cross the lines to attend services in

Bethlehem or in the Old City. A particularly solemn ceremony was performed at the Russian Church in Jerusalem. The services in the Greek-Orthodox churches of Jaffa and Ramleh were broadcast by the Government Broadcasting Service. District Authorities and representatives of the Ministry of Religious Affairs called on the religious leaders to extend the greetings of the season.

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PART I: CHRONICLE OF EVENTS

SEPTEMBER — DECEMBER

CHRISTIAN VISITORS

On September 3rd, Prof. *Victor Decroyère,* of the University of Brussels arrived for a six days' stay in Israel. M. Decroyère, who is a professor of Sociology and the Foreign Affairs Editor of the Brussels' "La Dernière Heure", made an extensive tour of the country in order to study its new sociological and political problems. He also showed much interest in local religious questions which he discussed in Jerusalem with an official of the Ministry of Religious Affairs.

September 17th—24th: Mr. *Pio Pedroza,* Philippine Secretary of Finance, who was accompanied by his wife, Mrs. *Luisa Pedroza.* They toured the country and visited the Holy Places both here and in the Old City. Mr. Pedroza was received by the Prime Minister and called on Mr. Kaplan and Mr. Horowitz at the Ministry of Finance.

On October 8th: H.E. Mgr. *Leo Binz,* titular Archbishop of Silyum and coadjutor "cum iure successionis" of the Archbishop of Dubuque, Iowa, U.S.A.

October 18th—28th: the R.R. *Dr. Glenn R. Phillips,* Methodist Bishop of Denver, Colorado. After an extensive tour of the country Dr. Phillips left for India.

November 3rd—9th: *Sir Manuel Lim,* K.C.S.G., G.K.K.C., G.C.-C.R., D.C.L., Chairman of the National Philippine Red Cross and Justice of the Supreme Court of Manila. Sir Manuel was received by Mr. Rosen, Minister for Justice, Mr. Auster, Mayor of Jerusalem, and Mr. Eytan, Director General of the Ministry of Foreign Affairs.

October 23rd: H.E.Mgr. *Edwin Vincent O'Hara,* Bishop of Kansas City, Missouri, accompanied by Col. *Jo Miller* III of Kansas City.

November 19th—24th: Mr. Justice *William Clark* and Mrs. Clark. Mr. Clark who is Chief Justice of the American Occupied Zone of Germany, was the guest of the Israel Supreme Court in Jerusalem.

November 21st—24th: The Right Rev. *Donald Tipett,* Bishop of the Methodist Church of San Francisco, California.

December 10th—12th: H.E. Prince Don *Marcantonio Pacelli* and Princess *Pacelli,* accompanied by General *Luigi Gallo,* Com. *Antonio Nervi* and Dr. *Riccardo Naselli.*

PILGRIMAGES

In the course of the last four months the following groups of pilgrims visited Israel:

On September 3rd, a group of 12 from Canada, U.S.A., Mexico, Columbia and Italy.

On September 5th, a group of 76, composed of Sorbonne students accompanied by priests and teachers, mostly French. They stayed here 7 days in the course of which they toured (partly on foot) large tracts of the country, and left by ship from Haifa.

On September 18th, a group of 22, from Canada.

On September 25th, a group of 22, from France, Italy, Canada, U.S.A., Mexico, Brazil, Columbia, Peru and Venezuela. The party included H.E. Mgr. José de *Medeiros Delgado,* Bishop of Caicò, Brazil.

On October 2nd, a group of 24, from Columbia, Canada, U.S.A. and Mexico. This party included H.E.Mgr. Emilio *Botero Gonzalez,* Bishop of Pasto, Columbia.

On October 22nd, two groups of 50 and 20 respectively, mostly from South America. The first group included Their Excellencies Mgr. Antonio Maria *Barbieri,* Archbishop of Montevideo, Uruguay, and Mgr. Antonio José *dos Santos,* Bishop of Assis, Brazil, as well as Dr. Ignacio *Zorilla de San Martin,* son of the Uruguayan national poet. The second included Their Excellencies Mgr. Bernardo *Botero Alvarez,* Bishop of Santa Marta, Columbia, Mgr. Tullio *Botero Salazar,* titular Bishop of Marida and auxiliary Bishop of Cartagena, Columbia, and Mgr. Arturo *Duque Villegas,* titular Bishop of Vatarba and auxiliary Bishop of Ibagué, Columbia.

On November 2nd, a group of 37, from Canada. This party included H.E.Mgr. Philippe S. *Desranleau,* Bishop of Sherbrooke, Canada, and Mgr. J. Romeo *Cagnon.*

On November 7th, two groups of 30 and 37 respectively. The second composed of pilgrims from Canada, Columbia and Japan, included Their Excs. Mgr. Jesù Antonio *Castro Becerra,* Bishop of Barranguilla, Columbia, Mgr. John Hugue *MacDonald,* Bishop of Edmonton, Canada, Mgr. Paolo *Aijiro Yamaguchi,* Bishop of Nagasaki, Japan and Mgr. Domenico *Senyemon Fukahori,* Bishop of Fukuoka, Japan.

On November 9th, a group of 37, from Mexico, Venezuela and Columbia, including Their Excs. Mgr. *Manriquez y Zarate,* titular Bishop of Verbe, and Mgr. Antonio Ignacio *Camargo,* titular Bishop of Ombi and coadjutor "cum iure successionis" at Calabozo, Venezuela.

On November 12th, two groups of 34 and 23 respectively, from Spain, Canada, U.S.A., Mexico, Brazil, and Columbia, including Mgr. Emanuel Pedro *Cintra,* Mgr. Delfino *Guedes,* and Mgr. *Emilio Lotteran,* all from Brazil.

A further three groups of 35, 29 and 31 arrived on November 17th, December 23rd and December 27th respectively.

SCHMIDT'S GIRLS' COLLEGE TRANSFERRED TO THE OLD CITY

"Schmidt's Girls' College", a German Lazarists' Institution, was transferred in September from the Israel to the Jordan-held part of Jerusalem, in accordance with an agreement between the Israel and Jordan Delegations in the Mixed Armistice Commission. Owing to the departure of the Arab population from this part of the city, the College had been without pupils for approximately three years. The eleven Sisters and one Father who had remained in the convent attached to the school, crossed the lines on September 10th.

COMMEMORATION OF THE DEATH OF COUNT FOLKE BERNADOTTE AND COL. ANDRE SEROT

On September 17th, two memorial services were held in Jerusalem to commemorate the second anniversary of the death of Count Folke Bernadotte, U.N. Mediator, and Colonel André Serot. U.N. civilian and military personnel stood in silence for two minutes at U.N. HQ at Government House. As part of the Sunday Service at St. Andrew's Church, the Rev. Scott Morrison eulogized the late Count. Dr. J.A. Nederbragt, Netherland's Representative in Israel, read the lesson. Among those present were Dr. A. Biran, Jerusalem District Representative and Dr. A. Nissan, Israel Minister to the Scandinavian countries.

CONSECRATION OF A CHRISTIAN MILITARY CEMETERY

On October 24th, a special section for Christian soldiers of the Israel Army was consecrated at the Haifa Military Cemetery near Khayat Beach. Mgr. A. Vergani, Representative of the Latin Patriarch in Israel, assisted by two priests, conducted the service, reciting prayers and sprinkling Jordan water on the burial grounds set aside for Catholics. The ceremony was attended by representatives of the Ministries of Defence, Religious and Foreign Affairs and of the Haifa Municipality.

REOPENING OF THE FRENCH HOSPITAL IN JERUSALEM

The French Hospital of St. Louis in Jerusalem, situated on the border of "No man's land", which has to all intents and purposes been closed since May 1948, has now been reopened with a capacity of 350 beds. A branch of the same hospital will also be opened in the Old City. The Hospital has been permitted to import from France, duty free, surgical instruments, furniture and other equipment.

ALL SAINTS' DAY 1950 IN JERUSALEM

The definition of the Dogma of the Assumption was celebrated with the greatest solemnity in the Basilica of Gethsemane, in the Arab-held part of Jerusalem. This Basilica in fact is the nearest Latin church to the Tomb of the Virgin in the Valley of Kidron, which is in the possession of the Greek Orthodox and the Armenians and is not available for Catholic services. In the absence of the Patriarch, who had gone to Rome, H.E. Mgr. Gelat celebrated Pontifical High Mass, in the course of which he pronounced a homily in Arabic. "Just as at this very moment", he said, "all eyes are turned to Rome for the dogmatic definition of the Assumption, even so all thoughts are turned to this Valley of Gethsemane, where the mystery of the translation of the Virginal Body of Mary was actually accomplished"...

In Jewish Jerusalem, the most important ceremonies took place in the Church of the Dormition. In the morning a solemn mass was celebrated by Mgr. Vergani, who had come for this occasion from Nazareth, assisted by the Rev. Fathers Patrick Coyle, o.f.m. and Paul Bauchet, o.c.d. In the afternoon a chanted vesper service was presided over by the R.F. Leo A. Rudloff, Prior of the Dormition Abbey, who also addressed the Congregation in English. He said, inter alia, that although the Church of the Dormition was not the place from which the Virgin's Body was taken up to Heaven—that place being situated in the Valley of Kidron—it nevertheless was connected with the Assumption, since it was the place where the Virgin concluded Her earthly life. He continued:—"This church of the Dormition... is a symbol of what we celebrate today... Even as the Blessed Virgin, after Her holy death, was raised again by God... so also this church, after a sad period resembling the death of a living being, is here again, alive and resounding with the holy melodies of the sacred chant...". The sermon was followed by a most impressive ceremony in the crypt of the church, performed by the Very Rev. Father Terence Kuehn, o.f.m., Patriarchal Vicar for Southern Israel.

The ceremonies at the Church of the Dormition were attended by large congregations including representatives of the Israel Government. No representatives, however, of Catholic Powers, were present, as all of them were attending the service at the Basilica of Gethsemane.

All Saints' services were also held in the chapels of Terra Sancta and Notre Dame de France.

A LECTURE ON THE PROBLEMS OF THE CHRISTIAN COMMUNITIES IN ISRAEL

On November 11th, Mr. Israel Sipper, of the Dept. of Christian Communities delivered under the auspices of the Oriental Society a lecture in the Terra Sancta Building of Jerusalem on "The Problems of the Christian Communities in the State of Israel".

After a short statistical survey, Mr. Sipper discussed the social and economic trends which characterise the development of the Christian Communities in the new State. He also dwelt on the special aspects of organized communal life, which is a prominent feature among the larger Communities.

The large attendance and extensive discussion bore evidence to the general interest aroused by the subject and its comprehensive treatment by the lecturer.

THE FEAST OF ST. GEORGE IN LYDDA

On November 16th, the little town of Lydda witnessed, after an interruption of three years, the renewal of the traditional ecclesiastical and popular celebrations in honour of St. George. Lydda, it will be recalled, is according to tradition the burial place of the great martyr, whose tomb is shown in the crypt of the Greek-Orthodox church of that town.

Large crowds of worshippers from Jaffa, Ramle, Lydda and Jerusalem already assembled in the church and the church-yard in the early hours of the morning. The procession begun at 8 a.m., when the Greek-Orthodox Patriarch's Representative, Mgr. Epiphanius, Archbishop of Philadelphia, who had come for this occasion from the Old City, descended from the monastery dressed in episcopal robes and surrounded by his clergy, composed of archimandrites and deacons. The Archbishop first imparted his blessings to the crowd and then proceeded to the church where he celebrated a solemn episcopal liturgy. After Mass, His Grace offered a reception in the monastery, which was attended by numerous guests, including representatives of the Ministry of Religious Affairs, Government and civil authorities and local notables.

The pilgrims and their families who had come from far and near, spent the day in the open, picnicking in the adjacent orange groves and dotting the whole region with picturesque groups, happy to meet their relatives and friends.

THE COPTIC ARCHBISHOP'S VISIT TO ISRAEL

On December 4th, His Grace, Amba Jacobus, Coptic Archbishop of Jerusalem and the Near East, arrived in Israel for a twelve days' visit. He was received at the Mandelbaum Gate by the Rev. Father Yowakim el-Anthouni and by Mr. I. Sipper of the Ministry of Religious Affairs. After calling at the Ministry, His Grace proceeded to Jaffa, where he celebrated a special Mass for the sake of world peace, in the Coptic church of Jaffa.

On December 11th, His Grace proceeded to Nazareth to supervise the work in the new Coptic church which is being built there. He was happy to see that the roof was nearly ready. In Nazareth he also visited the Greek-Orthodox Community, which arranged a tea party in his honour.

He then returned to Jerusalem and after a further visit to the Ministry of Religious Affairs, crossed the lines on December 16th.

OBITUARY

On September 4th, the Rev. Mother *Marie-Thérèse Récamier,* former Mother Superior of the Sisters of Charity of St. Vincent de Paul in Jerusalem, died in her convent at the age of 81.

M.T. Récamier was born in Ecully (France) in 1869 as the daughter of a well-known physician (who later died in Jerusalem during his pilgrimage). In 1894, she took holy vows and in 1918 came to Jerusalem to take charge of the Convent of the Sisters of Charity. She later established with her own means an annexe of the St. Louis hospital in Bethany. In 1939 she was awarded the French Légion d'Honneur.

Mother Marie-Thérèse is mourned in Jerusalem by many friends and admirers.

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On October 18th, 1950, the Very Reverend Archimandrite *Narkissos,* Member of the Holy Synod of the Greek Orthodox Patriarchate of Jerusalem, died in Jerusalem.

Father Narkissos was born in Crete in 1885 and came to Jerusalem in 1897 to pursue his studies at the Theological School of the Mussallabeh (Holy Cross). Director of the Patriarchal Gymnasium since 1920, he was appointed President of the Dept. of Education of the Patriarchate in 1930 and in 1937 Director of the Patriarchal Finances. He had been a permanent Member of the Holy Synod since 1925.

Father Narkissos was the author of a thesis on "Greek Letters in the time of the Comnenes".

PART II: RELIGIOUS LIFE IN ISRAEL

THE LATIN COMMUNITY

THE THIRD LITURGICAL CYCLE OF THE ECCLESIASTICAL YEAR

(By the Rev. Father A.B.S., O.S.B.)

The first two liturgical cycles of the ecclesiastical year form a coherent unity. They remind us of the past, of the visible presence and working of the divine Saviour in the land of Israel, and lead us from Bethlehem, over Golgotha and the empty Tomb to the radiant throne of God whence at Pentecost the Father and the Son together made the Holy Spirit descend on the infant Church.

Pentecost constitutes a decisive turning point in the ecclesiastical year which from now on no longer symbolizes the past but the precious

heritage of the Church in the present—the revealed secrets, doctrines teachings and miracles of the Lord with which the Church endeavours to promote the spiritual developments of her children—and her expectations of happiness in the future. The third liturgical cycle has more a dogmatic and pastoral than a historical character and in contrast to the first cycles, symbolizing the life of the Lord, it symbolizes the life of the Church, in its development on earth and in its perfection in the Hereafter.

The third liturgical cycle, however, also contains historical elements and in its first months mainly those festivals are celebrated that have a special relation to the development of the Church on earth; the later festivals glorify the Kingdom of God in its perfection.

The Feast of *Corpus Christi* commemorates the Holy Eucharist from which the Church, through her union with the Saviour, derives her inner unity, strength and life. The object of this communication of life is the Holy Divine Love as it was shown by Christ and is commemorated in the Festival *of the Sacred Heart.* The external unity of the Church maintained by the Lord's representatives on earth, the successors of St. Peter and the apostles, is celebrated in the Feasts of *St. Peter and Paul* and of other apostles.

The *Assumption* of the Virgin forms as it were a link between the nascent Church on earth and the perfected Church in Heaven. In the Feast of *Christ the King, All Saints* and *All Souls* the Church glorifies the heavenly King in the Kingdom of God and of all His faithful, without omitting those who have already entered the Hereafter but, not yet having expiated all their sins, are still barred from access to the Kingdom of Heaven.

The 24 to 28 Sundays after Pentecost form the encasement in which the gems of the Feasts are embedded and symbolize the same ideas as the corresponding Feasts. They aim at initiating the individual Christian into the deeper significance of the secrets of the Kingdom of God, and gradually to bring him nearer, by manifold instruction and by the exercise of virtue, to final perfection. On the last Sunday after Pentecost this cycle—and the ecclesiastical year as such—finds its glorious conclusion in the Gospel of the Return of the Lord or the Last Judgment on Doomsday.

CHRONICLE OF LOCAL FESTIVITIES

On 23rd June, on the vigil of the Feast of the Birth of St. John the Baptist, the small community of Franciscans made their pilgrimage from Eyn Kerem to the Desert of St. John where, according to an ancient Christian tradition, the future Baptist withdrew to prepare himself for his mission as harbinger of the Messiah.

In the afternoon of the same day a party of Franciscans, led by the Rev. Father Francis Laval, Custodial Vicar, arrived from the Old City

for the celebration of a solemn high mass in the Church of St. John the Baptist the next day.

On 2nd July, the Feast of the *Visitation of the Virgin,* mass was celebrated in the Church of St. John the Baptist in Eyn Kerem by the Procurator General of the Custody, Father Joseph Montero, o.f.m. who had gone there with other Franciscans. Among those present were the Spanish Consul-General and the Chancellor of the Italian Consulate-General, as well as Catholics from Jerusalem.

On 29th June, the traditional celebration of the Feast of *St. Peter and Paul* took place in Jaffa, as it was in Joppe that St. Peter was ordered to accept pagans into the Church, without compelling them to adhere to the Mosaic Law. In the Church which is dedicated to St. Peter, the Right Rev. Custos of the Holy Land, Father Giacinto Faccio, celebrated a pontifical high mass, attended by a large number of Catholics.

On July 16th, the Carmelites on Mount Carmel commemorated the seventh centenary of the conveying of the Scapular to the Blessed Simon Stock, General of the Carmelite Order. The community and the schola cantorum of the Franciscans of Nazareth took part in the celebrations which were broadcast by the Israel Radio. In the evening an impressive procession, headed by Mgr. A. Vergani, moved through the streets from the centre of Haifa to Mount Carmel.

On July 20th, the sanctuary of Mount Carmel was again the centre of a traditional celebration, this time a feast in honour of the Prophet Elijah, whom the Carmelites consider the forefather of their order.

On August 6th, the *Transfiguration of the Lord* in the presence of Moses and Elijah was commemorated on Mount Tabor. The Right Rev. Father Custos celebrated a solemn pontifical high mass which was attended by many ecclesiastics and laymen from Nazareth and the Nazareth district.

On August 11th, the Rev. Father Joseph Montero, Procurator General of the Custody, arrived again from the Old City and, accompanied by a number of Franciscans, celebrated in Ramleh the *Feast of St. Nicodemus,* the patron saint of the Church in that town, with the participation of the local Christian population.

On August 15th, numerous Catholics, particularly ecclesiastics, ascended Mount Zion to celebrate the Feast of the *Assumption* of the Virgin in the Sanctuary of the Dormition, where the Virgin had concluded Her holy life on earth in the presence of the surviving apostles. Mass was celebrated by the Very Rev. Father Leo A. Rudloff, Prior of the Dormition, assisted by the Rev. Father Patrick Coyle, o.f.m. and a Belgian Benedictine Father S. Stehman, of the Abbey of St. André.

On October 22nd, the Franciscans and faithful of Nazareth made a pilgrimage to Jaffa of Nazareth, the home of the holy Salomé, the

mother of the Apostles James and John, who were witnesses of th *Lord's Transfiguration* on Mount Tabor and of His agony at Get semane.

On October 11th, the sixth centenary of the Custody of the Ho Land was celebrated in Nazareth with a pontifical high mass at whic the Father Custos officiated.

On November 1st, *All Saints,* the solemn declaration of the Assum tion of the Virgin as a dogma by His Holiness Pope Pius XII in Rom was celebrated by the Christian Communities of Jerusalem in the Abb Church of the Dormition, the place of the passing away of the Virgin. In the morning a solemn mass was celebrated by Mgr. A. Vergani. I the afternoon the Very Rev. Father Leo A. Rudloff, O.S.B., Prior o the Dormition delivered a sermon and the Very Rev. Father Teren Kuehn, o.f.m. Patriarchal Vicar for Southern Israel, led the processio in the church and in the crypt.

BIBLE EVANGELISTIC MISSION

A YEAR OF PROGRESS

(By Rev. J.W. Foster)

Looking back over 1950 we thank God for a year of progress in our work. Much ground lost during the troublesome period of the past has been regained and consolidated.

Our meetings have continued uninterrupted throughout the year under the blessing of God. In this way the fellowship of the believers has been strengthened and the work built up.

We have enjoyed the ministry of many overseas leaders of the Pentecostal Movement which the Bible Evangelistic Mission in Israel represents. These included Rev. Lewi Pethrus of Sweden, Rev. George Carmichael of the U.S.A., Rev. F. R. Barnes of England, and the Rev. N. G. John Vasu of India. The Society's own plane "The Ambassador" brought 29 visitors from the U.S.A. The ministry of these visitors contributed greatly to the strengthening of the Assembly.

Our visitors have expressed their appreciation of the freedom our mission enjoys in Israel for worship and the propagation of the gospel.

Our Literature Department has had difficulty in keeping up with the demand for Bibles and portions of the Scriptures. The Bible Societies of England and America have greatly assisted us in meeting these demands. It is encouraging to find in the New State this hunger for the Word of God. This surely indicates the possibility of a spiritual revival in Israel.

Such a revival is the objective of the Bible Evangelistic Mission. It is essential in the building of a home or nation to have God's blessing, for "Except the Lord build the house, they labour in vain that build it."

PART III

DOCUMENTS ON THE JERUSALEM DEBATE AT THE UNO GENERAL ASSEMBLY OF DECEMBER, 1950.

A.

SWEDISH DRAFT RESOLUTION ON JERUSALEM AND THE HOLY PLACES

submitted to the ad hoc Political Committee

(*Complete Unabridged Edition*)

THE GENERAL ASSEMBLY

Recognising the unique spiritual and religious interests of the world community in the Holy Land;

Desiring to preserve the peace of Jerusalem;

Considering its resolutions 181(II) of 29 November 1947, 194(III) of 11 December 1948 and 303(IV) of 9 December 1949;

Having regard to the special Report of the Trusteeship Council regarding the Question of an International Regime for the Jerusalem Area and Protection of the Holy Places (document A/286);

Considering that it has so far not been possible to carry into effect the resolutions of the General Assembly with regard to Jerusalem and the Holy Places;

Considering that any further delay in ensuring international protection of the spiritual and religious interests of the world community in the Holy Land is undesirable and that therefore, awaiting the taking of final measures, it is appropriate to take such measures as will henceforward ensure the respect of those interests:

Determining that for the purpose of this resolution :

"Holy Land" means the former mandated territory of Palestine;

"Holy Places" means those Holy Places and religious buildings or sites which were regarded in Palestine on 14 May 1948 as Holy Places;

"Free Access" means those rights of access and visit to which individuals and religious denominations were entitled on 14 May 1948 together with facilities of transit to and from Holy Places, whether these Holy Places are situated within or outside the territory of the state granting facilities, subject always to the requirements of public health, public security and decorum;

"Existing rights, immunities and privileges" means such rights, immunities and privileges as existed on 14 May, 1948;

"Jerusalem area" means the city of Jerusalem as defined in Pa III Section B of the Plan set out in Resolution 181 (II) of t General Assembly of 29 November, 1947;

"Commissioner" means the United Nations Commissioner appoint under article VI of Section B of this resolution;

Resolves

A. To invite the Governments of the States in the Holy Land pledge themselves before the United Nations to:

(a) observe human rights and fundamental freedoms and in pa ticular freedom of thought, conscience and religion as set fo in article 18 of the Universal Declaration of Human Rights;

(b) refrain from any act that would endanger the Holy Places their territories;

(c) guarantee to nationals of their States as well as aliens, witho distinction as to nationality, free access to Holy Places in th territories;

(d) observe and maintain all the existing rights, immunities an privileges as provided in Article II of Section B of this resoluti

(e) levy no tax in respect of any Holy Places which were exem from such taxation on 14 May 1948 and to make no change in t incidence of any form of taxation which would either discrimina between the owners and occupiers of different Holy Places would place such owners and occupiers in a position less favou able in relation to the general incidence of that form of taxatio than existed on 14 May 1948;

(f) maintain and respect the property rights of religious bodie

(g) reduce their armed forces in the Jerusalem area in progressiv stages with a view to their limitation to normal peacetime requir ments as provided in Article VIII of Section B of this resolution;

(h) carry out in good faith the obligations and provisions lai down in Section B of this resolution, and to cooperate fully with th Commissioner in the task imposed on him by this resolution.

B. To lay down in order to ensure the protection of and free access t the Holy Places and the maintenance of existing rights, immuniti and privileges of religious denominations, the following articles:

ARTICLE I

The Holy Places throughout the Holy Land shall be preserved an no act shall be permitted which may in any way impair their sacre character.

ARTICLE II

Rights, immunities and privileges of religious denominations wit respect to Holy Places, as well as the rights, immunities and privileg

of religious bodies with respect to monasteries and missionary, educational and welfare establishments now maintained by them, shall be preserved as they existed on May 14, 1948.

ARTICLE III

1. The supervision of the protection of and free access to the Holy Places and the maintenance of the rights, immunities and privileges referred to in Article II, shall be the responsibility of the United Nations;

2. The Commissioner appointed pursuant to article VI shall exercise this supervision on behalf of the United Nations and shall make arrangements with the Governments concerned regarding the implementation of the provisions of this Statute;

3. For the Jerusalem area such arrangements shall be subject in particular to the provisions of articles VIII, IX, X, XI and XII. The Commissioner shall negotiate and conclude agreements with the Governments concerned in order to ensure that the appropriate provisions of this Statute are carried into effect also in the Holy Land outside the Jerusalem area. He shall report the results of his negotiations to the Secretary-General of the United Nations.

ARTICLE IV

1. The Commissioner shall draw up an authoritative list of Holy Places which were regarded as such on 14 May 1948. If any question arises as to whether any place, building or site was regarded as a Holy Place on 14 May 1948, the Commissioner shall decide;

2. If any question arises between any religious denominations in connection with any Holy Place, the Commissioner shall decide on the basis of existing rights;

3. Before taking any decision under paragraph 1 and 2 of this article the Commissioner shall consult with members of the panel of advisers as provided in Article XIV. His decision shall be final;

4. If a place, building or site not regarded as a Holy Place on 14 May 1948 is claimed by a religious denomination to be a Holy Place of such character that it is entitled to enjoy the protection of this Statute, the Commissioner may propose to the Government concerned that such a place, building or site be brought under the provisions of this Statute. In the event of the Commissioner and the Government concerned failing to reach agreement, the matter shall be referred to the arbitration tribunal as provided in Article XV.

ARTICLE V

Should a visitor or pilgrim or a group of visitors and pilgrims be denied free access to any Holy Place, the Government denying access shall inform the Commissioner of the reasons therefor.

ARTICLE VI

1. There shall be a United Nations Commissioner to be appointed for a period of three years on the nomination of the Secretary-General by Committee of the General Assembly consisting of the eleven members of the Security Council. This Committee shall decide by a majority of the members present and voting. The Commissioner shall be responsible to the General Assembly and may be dismissed by it. He shall report annually to the General Assembly and may also make special reports to the appropriate United Nations organs whenever he deems necessary. His headquarters shall be the former Government House in Jerusalem.

2. There shall be appointed in the same manner a Deputy Commissioner who shall be subject to the same terms of office, and shall be responsible to the Commissioner. The Deputy Commissioner shall assist the Commissioner and shall replace him in the event of his absence or disability.

3. The Commissioner and the Deputy Commissioner shall not be selected from among nationals of the State of Israel or of an Arab State or from among residents of the Jerusalem area.

4. The Commissioner shall be authorized to appoint and employ under temporary contracts the auxiliary administrative personnel necessary for the carrying out of his functions.

ARTICLE VII

The functions of the Commissioner shall be to exercise the powers conferred upon him by this Statute and to ensure its implementations.

ARTICLE VIII

1. The Governments of the States administering the Jerusalem area shall gradually reduce their armed forces in that area in conformity with article VII of the General Armistice Agreement between the Hashemite Jordan Kingdom and Israel of 3 April 1949, and shall limit them not later than three months after the coming into effect of a peace settlement between the States administering the Jerusalem area to normal peacetime requirements;

2. Should the Commissioner be of the opinion that the forces maintained by either party under paragraph 1 are above normal peacetime requirements, he shall make representations accordingly to the Government concerned;

3. In the event of the Commissioner and the Governments concerned failing to reach agreement in the matter, it shall be referred to the Security Council.

ARTICLE IX

The jurisdiction and control of each part of the Jerusalem area shall be exercised by the States concerned, subject to the powers of the Commissioner with regard to this area and without prejudice to the rights and claims of either party in the ultimate peaceful settlement for the area.

ARTICLE X

1. The Commissioner shall be empowered :

a. To request the Governments in the Jerusalem area to modify, defer or suspend such laws, ordinances, regulations and administrative acts pertaining to the area, which in his opinion impair the protection of and free access to Holy Places or the rights, immunities and privileges referred to in Article II;

b. To request the Governments to take such action or to make such orders or regulations for the maintenance of public security and safety as he deems necessary to ensure the protection of and free access to Holy Places or the safeguarding of the rights, immunities and privileges concerned.

2. The Governments shall carry into effect without delay any such action which the Commissioner, in accordance with the provisions of paragraph 1 of this article, deems necessary, for the protection of and free access to Holy Places and the safeguarding of the rights, immunities and privileges concerned.

3. If a Government objects to a request made by the Commissioner under this article, the matter shall be referred for a final decision to the arbitration tribunal provided in article XV. The tribunal shall decide not later than within a month from the submission of a dispute. Without prejudice to the final decision of the tribunal provisional effect shall be given by the Government concerned to the action requested by the Commissioner.

4. The Commissioner shall immediately inform the Secretary-General of the United Nations of any objection of a Government to a request made by him under this article.

ARTICLE XI

The Commissioner shall be empowered to employ under temporary contracts a limited number of guards for the performance of his functions in the Jerusalem area as well as to assure his own security and that of his staff. These guards shall not be selected from among nationals of the State of Israel or of an Arab State. The salaries, allowances and administrative expenses of the Commissioner, Deputy Commissioner, and the staff of the Commissioner including guards and administrative personnel, shall be included in the annual budget of the United Nations. These salaries and allowances shall be exempt from local taxation.

ARTICLE XII

The Governments in the Jerusalem area shall upon the Commissioner's request direct their respective police forces to assist the Commissioner in the performance of his duty.

ARTICLE XIII

If at any time it appears to the Commissioner that any Holy Place is in need of urgent repair, he may call upon the religious denominations or bodies concerned to carry out such repair. If in the opinion of the Commissioner the repair is not carried out or is not completed within a reasonable time, he may arrange for repairs to be carried out or completed. The expenses incurred shall be borne by the religious denominations or bodies concerned. The Commissioner shall decide after all investigation on the basis of existing rights which denominations or bodies are responsible for the repair.

ARTICLE XIV

The Commissioner shall appoint a panel of advisers consisting of representatives of the religious denominations and of the Governments in the Holy Land. These advisers shall be nominated by the religious denominations and Governments concerned. If a disagreement arises in connection with the provisions of this Statute, the Commissioner shall consult advisers from the panel representing such religious denominations or religious bodies and Governments as are concerned with the dispute. No representative of a religious denomination shall be consulted on questions relating to a Holy Place belonging wholly to another religious faith.

ARTICLE XV

1. Any dispute between the Commissioner and one of the Governments of the States in the Holy Land concerning the interpretation or implementation of this Statute, or of any supplementary agreements or arrangements, which is not settled by negotiation, shall be referred for final decision to an ad hoc tribunal of arbitrators, one to be nominated, as the case may be, either by the Hashimite Kingdom of the Jordan or by the State of Israel, and one to be nominated by the Secretary-General of the United Nations. In the event of two arbitrators being unable within seven days to agree on the choice of an umpire the latter shall be nominated by the President of the International Court of Justice.

2. In case of a dispute between the Commissioner and both Governments concerned, two arbitrators will be nominated by the respective Governments concerned and two by the Secretary-General. In the event of their inability within seven days to agree on the choice of the fifth arbitrator, the latter shall be nominated by the President of the International Court of Justice;

3. The decisions of the arbitration tribunal shall be binding on the Governments concerned.

ARTICLE XVI

Nothing in this Statute shall apply to purely Moslem Holy Places, religious buildings or sites and Moslem religious interests within territory controlled by the Hashimite Kingdom of the Jordan, or to purely Jewish Holy Places, religious buildings or sites and Jewish religious interests within territory controlled by the State of Israel.

ARTICLE XVII

The terms of this resolution can be reviewed only by the General Assembly.

B.

AMENDMENT OFFERED TO THE SWEDISH DRAFT RESOLUTION BY THE DELEGATIONS OF THE U.K., U.S.A. AND URUGUAY.

Preamble

Replace paragraph 7 of the preamble by the following:

"*Pending* further decisions by the United Nations with respect to the interests of the international community in the Jerusalem area;"

Operative part

Replace the operative part of the resolution by the following text:

"1. *Resolves* to invite the Governments of Israel and the Hashimite Kingdom of the Jordan to pledge themselves before the United Nations to:

(a) observe human rights and fundamental freedoms in the Jerusalem area and in particular freedom of thought, conscience and religion as set forth in article 18 of the Universal Declaration of Human Rights;

(b) refrain from any act that would endanger the Holy Places in their territories;

(c) guarantee to nationals of their States as well as aliens without distinction as to nationality, free access to Holy Places in their territories, without prejudice to the General Armistice Agreement between the Hashimite Kingdom of the Jordan and Israel of 3 April 1949;

(d) observe and maintain as they existed on 14 May 1948 the rights, immunities and privileges of religious denominations with respect to Holy Places, as well as the rights, immunities and privileges of religious bodies with respect to monasteries

and missionary, educational and welfare establishments no maintained by them;

(e) levy no tax in respect of any Holy Places which were exem from such taxation on 14 May 1948 and to make no chan in the incidence of any form of taxation which would eith discriminate between the owners and occupiers of differ Holy Places or would place such owners and occupiers in position less favourable in relation to the general incidence that form of taxation than existed on 14 May 1948;

(f) maintain and respect the property rights of religious bodies;

(g) reduce their armed forces in the Jerusalem area in progressiv stages with a view to their limitation to normal peacetime r quirements upon the conclusion of a peace settlement;

2. *Resolves* to send to Jerusalem a United Nations Representative represent the interests of the United Nations in the Holy City in imp mentation of paragraph 1 of this resolution; and to report to the Gener Assembly with such recommendations as he may consider appropri with regard to the Jerusalem question; the United Nations Represen tive in Jerusalem shall be appointed on the nomination of the Secretary General by a Committee of the General Assembly consisting of th eleven members of the Security Council; this Committee shall decid by a majority of the members present and voting;

3. *Calls upon* the Governments of the States in the Holy Land to co operate fully with the United Nations Representative;

4. *Requests* the Secretary-General to furnish to the United Nation Representative such staff and other facilities, as are required in the per formance of his task."

C.

BELGIAN DRAFT RESOLUTION

The General Assembly, considering that the world community ha unique spiritual and religious interest in the Holy Land, recalling it resolutions of November 29th, 1947, December 11th, 1948 and Decem ber 9th, 1949;

Noting the special report of the Trusteeship Council on the ques tion of an international regime for the Jerusalem area and protection o the Holy Places;

Considering that, in the absence of the necessary cooperation on the part of the states concerned, the Trusteeship Council has been un able to implement the statute which it had prepared, that the considera tion of the question of the international protection of the Holy Places

nd of spiritual and religious interests in the Holy Land is therefore sential, and that new efforts must be made to solve the question within e framework of the principles previously adopted by the Assembly;

1) Instructs four persons who will be appointed by the Trusteeship Council to study, in consultation with the Governments at present exercising de facto control over the holy sites, and with other states, authorities and religious bodies concerned, conditions of a settlement which can ensure effective protection, under the auspices of the U.N., of holy sites and of spiritual and religious interests in the Holy Land;
2) Invites them to submit a report to the Assembly at the sixth session;
3) Requests the states concerned to cooperate fully in the implementation of this resolution, and
4) Invites the Secretary-General to place at the disposal of these persons staff and facilities necessary for the fulfilment of their task.

It will be recalled that Resolution (A) and Resolution (B) were ot voted on in the *ad hoc* Political Committee. Resolution (C) was oted on, passed by 30 to 18 and then submitted to the General Assemb. There it failed to obtain the necessary two thirds majority and consequently was not adopted.

D.

MR. M. SHARETT ON THE QUESTION OF JERUSALEM AND THE HOLY PLACES

The following is a translation of the speech delivered on the question of Jerusalem by Mr. M. Sharett, Minister for Foreign Affairs, in e Knesset (the Israel Parliament) on Tuesday 23rd January, 1951:

"The Jerusalem question constituted the central point of the report hich I submitted a year ago to the Knesset upon conclusion of the ourth Assembly. At that Assembly, a decision was taken by a two thirds ajority providing for the detachment of Jewish Jerusalem from Israel vereignty and converting it, together with the Arab section, into an ternational city. The Trusteeship Council was charged with the imementation of this plan. The decision was taken in spite of our explicit arning that the scheme would not be realised. Our warnings were dorsed by a number of Christian States. The Trusteeship Council ade considerable efforts to draw up a statute for an international Jerulem. But that was all. Having been completed, the draft statute was legated to the archives of the United Nations.

In the meantime, Jerusalem became, in fact, the capital of Israe
In the course of the year, the Ministry of Foreign Affairs made
world-wide effort to bring home to world opinion the true realities
the situation in New Jerusalem, to describe its economic, social an
cultural life, as well as the place it holds in the life of Israel; the limite
number of Holy Places which are situated in its area. A number of pr
minent visitors from various countries, including distinguished churc
dignitaries, came to Jerusalem and saw the actual state of affairs fo
themselves.

In this way the true facts of the situation came to be realised b
world opinion and by the General Assembly of the United Nations. Th
Government of Israel, now as always, recognises its obligations an
responsibilities towards the international community for safe-guardin
the places holy to the various religious denominations which are situate
within the area of Israel's sovereignty. The Israel delegation for its pa
took no initiative in this matter at the present Assembly. It informed
however, the principal interested parties that, if the United Nation
desired to give effective expression to the attachment of the civilise
world to the Holy Places in Jerusalem by instituting a measure of inte
national supervision not infringing upon Israel's sovereignty in the are
as a whole, Israel would on her part be ready to assist in the implemen
tation of an arrangement. The Government of Israel also declared it
readiness to solemnly pledge itself to protect religious interests, to uphold
complete freedom of worship, to respect the rights of the Churches, t
protect the Holy Places and ensure free access to them subject only t
security requirements.

A detailed project was brought before the Assembly which, with
certain amendments that did not affect the main issues, would have
facilitated such international control. The project did not gain many
supporters. At the close of the discussion an attempt was made to
simplify and shorten the proposal. All the details were eliminated and
the proposal was whittled down to a minimum — the despatch o
representatives to protect United Nations interests at the Holy Places
But even this proposal did not win sufficient support. Most delegations
including the majority of the Catholic delegations, though convinced
that the internationalisation scheme of 1949 could not be implemented
could not see their way to voting for a plan that would in fact cance
the internationalisation plan or at least postpone its implementation
indefinitely. This majority voted for another proposal — to appoint a
new commission which, while making "a renewed effort to solve the
problem in accordance with the principles already adopted by the As-
sembly" — a reference to the internationalisation resolution of 1949 —
would consider the possibility of "a settlement that would ensure the
effective protection, under U.N. control, of the Holy Places and of the
spiritual and religious properties in the Holy Land". This is a clear re-

treat from the essential character and extent of the original resolution, but the majority that voted for this proposal did not comprise two-thirds of the Assembly, and therefore this vote was ineffective. No other resolution was adopted. In other words, no resolution at all was adopted and the discussion of the Jerusalem question ended without any decision whatsoever.

I shall be divulging no secret if I say that this situation causes no concern to the Government of Israel. It is our sincere conviction that this state of affairs should cause no concern either to those who cherish the Holy Places and are anxious for their safety. The Government of Israel is firmly resolved to preserve and protect the Holy Places situated in its territory, and to ensure free access to them subject to considerations of security, as well as to maintain and respect the religious rights and the properties of the churches. The Government may find it necessary to express its concern and responsibility in this respect through special legislation. Appropriate administrative arrangements may have to be made in this respect. At all events, the Government is very much alive to its responsibility to those Denominations and Churches that have sanctuaries in Israel territory, and will do everything within its power to live up to this responsibility as befits any civilised Government, and with the special care and concern which the great privilege of rule and sovereignty in Jerusalem impose upon it."

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